

A SERMON

6

Preached at Greenewich

before the Kings Maiestie vpon
Tuesday in Whitson weeke, beeing
the xiiii. of Iune.

1603.

*By the Reuerend Father
in God Antonie Rudd, Doctor of
Diuinitie, and Lord Bishop of
Saint Davids.*



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TO THE

Christian Reader.

FOrsomuch as I was
at this Sermon a-
mong other audi-
tors, who iudged it verie di-
uinelike for the matter and
the manner of handling of
it, & afterward vnderstood
that diuers which heard it
preached, and more which
did onely heare of it by the
report of others were verie

A.iii. de-

To the Christian Reader,

*desirous to haue the view
either written, or rather
printed : therefore hauing
obtained a copie of it for
mine owne vse, I thought it
expedient to commit it to
the presse, for the publike
good of all such as wil vouch
safe to read it with pati-
ence, and iudge of it by
the rule of cha-
ritie.*



¶ *A Sermon preached at
Greenwich before the Kings Ma-
iestie vpon Tuesday in Whitson week
being the xiiij. of Iune.*

1603.

Psal. 101. 1.

*I will sing Mercie and Iudgement, to
thee O Lord will I sing.*



IN this Psalme the kingly
Prophet *Dauid* declareth,
how he will behaue him-
selfe in his kingdome: first
touching his owne person:
and afterward touching
his subiects, both in the Court, and in the
countrie.

In this first verse of the Psalme, he vn-
dertaketh or promiseth to sing; the dittie
of the song is mercie and iudgement. The
person to whom hee singeth is expressed
in these words: *To thee O Lord will I sing.*

In that he assumeth to sing the matter
A.iiii. which

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which he hath in hand, it implieth that he will doe it with ioy, with a loud voice, and with his full power. It argueth ioy: *For is*

Iam. 5. 13. *any man among you afflicted? let him pray: is*

Psal. 137. *any merrie? let him sing.* And how shold the

1. 2. 3. 4.

children of the captiuitie sing one of the songs of *Zion* in a strange land, when they sit mourning and weeping by the riuers of *Babel*, wher they haue hung vp their harps vpon the willows that grow thereby? And as a pleasant song requireth a merry heart, so doth it also a stretched out voice with great strength put therunto. So then by this example of *Dauid* wee are taught in the meditations of our hart, the words of our tongue, and the actions of our life tending to godlinesse & iustice to doe all with cheerefulnessse, seruencie, and to the vtmost of our power. For example, in the case of our inward affection toward god, our duty

Deut. 6. 5. *is, to loue the Lord our god with all our hart, with all our soule, and with all our strength.*

In the matter of Gods worship, ioyned with the aduancing of his glory, & the fur-

2. Sam. 6. *thierance of our saluation: Behold *Dauid**

14.

daunceth before the Arke with all his might: Of the kingdome of Christ it is prophecied

cd

before the King.

ed thus by the Psalmist: *Thy people shall* Psal. 110. 3
come willingly at the time of assembling, thine
army in holy beautie. The zeale of Gods house Psal. 69. 9.
did eate up the princely Prophet. And from
the time of Iohn the Baptist hitherto, The
kingdome of heauen suffereth violence, & the Mat. 11. 12
violent take it by force. If Paule come to A- Act. 17. 16
thens and see the Citie subiect to Idolatrie,
his spirit will be stirred within him. And if he
and Barnabas being at Listra perceine the Act 14. 14
people readie to sacrifice vnto them by the
names of Iupiter and Mercurie, then they
will cuen rent their clothes in signe of detest-
ing and abhorring it. If Moses when he com-
meth downe from the Mount vnderstand Exod. 32.
that the people in his absence haue made a 15. vnto
the 21.
goulden Calfe, & giuen worship vnto it, then
his wrath waxeth hot, and he casteth the ta-
bles (which were the worke and writing of
God) out of his hands, and breaketh them
in peeces, and taking the Calfe, he burneth it
in the fire, & grindeth it to poulder, & strow-
eth it vpon the water, and maketh the chil-
dren of Israell to drinke of it, to despite them
of their Idolatrie. If we speake of charitable
almes, then by S. Pauls rule: the Lord leneth 2 Cor. 9. 7
a cheerfull giner. If execution must be done

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vpon

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upon the enemies of God and his holie church, then *Ieremie* pronounceth him *cursed that doth the work of the Lord negligently.* We should by *Pauls* aduise to the *Ro: be feruent in spirit.* And by his admonition giuen in the Epistle to *Titus*, *we ought to be zealous of good works.* And surely if any do frame themselues after the patterne of the *Apoc. 3. 16 Laodiceans* who were luke-warme neither hot nor cold, it will come to passe that God shall spew them out of his mouth.

To preuent which inconuenience, *David* heere affirmeth that hee will sing this heavenly dittie of mercie and iudgement: the which words may be construed two waies, the Analogie of Faith preserued. First in respect of the time past by way of praise for Gods mercie towards himselfe, and Gods iudgements against his enemies. Secondly, in regard of the time to come touching the gouernment of the kingdome by way of practise of mercie toward the good, and of iudgement against the bad.

The first interpretation yeeldeth vnto vs this doctrine in generall, that wee should shew our selues thankfull vnto almightie God for all his benefits bestowed vpon vs

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according to the commandement of God,
ioyned with a comfortable promise, *Call* Psal 50. 15
upon mee in the day of trouble, and so will I
deliuer thee, and thou shalt glorifie mee. And
after the example of the Psalmist saying:
Open thou my lips O Lord: (that is, giue me Psal. 51. 15
occasion to praise thee) *and my mouth shall*
shew forth thy praise. And if God vouchsaf
to deliuer *Dauids* desolate soule from the Psal. 22.
sword and the power of the dog, from the 20, 21. 22
Lions mouth, and the hornes of the Vni-
cornes; then will *David* declare his name
vnto his brethren & praise him in the midst
of the congregation. But alas if a view be
taken of vs vpon whom the ends of the
world be come, it is to bee feared that wee
shall bee found no better in this case, than
they wer in the daies of our sauiour Christ
when as *of ten lepers that were censed onely* Luke 17.
one returned to giue thanks. And verely so 15. 16.
haue worldly minded men ben vsually ac-
customed to mistake the original & spring
head of the temporall benefits which they
receiue, that the Nimrods of the earth
which liued in the daies of *Habacuk*, when Hab. 1. 15
as they took vp all with the angle, & catch- 1. 6
ed it in their net, and gathered it in their
yearne

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yearne, whereof they reioyced and were glad, then they sacrificed to their net, and burnt incence to their yearne, because (in their false imagination) by them their portion became fat, and their meat plenteous; that is, they flattered themselves, & gloried in their owne wit, force, and power, as though thereby they had gotten all their victories with increase of wealth and honour, & so they robbed God of his glorie.

Hof. 2 5.
to the 11. In reuenge of such kind of vnthankfulness, when as superstitious people in the time of *Hofea*, ascribed vnto their louers (that is to their Idols) the gift of their bread & wine, corne & oyle, wooll & flax, siluer and gold, then almighty God returned in high displeasure, and tooke away his corne in the time thereof, and his wine in the season thereof, and he recovered his wooll, and his flax which he had lent vnto the for a time to couer their shame withall.

But *Dauid* to auoid the like both sin & punishment also thereof, protesteth heere, *that he will sing the mercie of God*. I say the mercie of God toward him, and not his owne merits. And hereupon it was that being hardly beset, and greatly distressed
and

before the King.

and perplexed in the daies of *Saul*, while his hope of the kingdome was suspended, he maketh his prayer in these tearmes.

Shew thy meruailous mercies, thou that art the Sauour of them that trust in thee from such as resist thy right hand: and he hopeth

one day to come into the house of God, *in the multitude of his mercie.* Looke backe

to former ages and you shall finde *Iacob* at his returne from Mesopotamia homward

in the way to Canaan being greatly enriched after the seruice of almost three

apprentiships vnder *Laban*, framing his praier of thanks giuing in this wise. *O Lord*

I am not worthy of the least of all thy mer-

cies and all the truth, which thou hast shewed

vnto thy seruant: for with my staffe came I

ouer this Iordan, and now haue I gotten two

bands. And I conceiue assured hope, that by this example my gracious soueraigne

doth often meditate vpon the mercie of God toward himselfe, in respect of the

great increase of temperal blessings which he hath found and felt, since the time that he first peaceably entred the town of Berwick, & so passed ouer the riuer of Tweed.

And as for vs beloued, all of vs which be

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Lam. 3. 22

II 2. Sam. 7
14. 15.

ranged in the number of subiectes, considering on the one side the manifold and haynous sinnes, which haue formerly raigned amongst vs, both vnpunished and vnrepented of: and on the other side the fearfull dangers that we haue escaped, I can say nothing but that which *Ieremie* spake in his lamentations long agoe: *It is the mercies of the Lord that we are not consumed because his compassions faile not.* Pray wee therefore on the behalfe of our King, that it would please Almighty God to pronounce of him as he spake in elder time by *Nathan* of *Salomon*: *I will be his father, and he shall be my sonne, and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men, but my mercie shall not depart away from him.* Pray we likewise for this Church of Eng: Scot: & Ireland, that god wold vouchsaf to hallow it with that blessed promise which in *Isai* was vttered ouer the whole Church of Christ militant by the spirit of prophecie thus. *The mountaines shall remoue, and the hills shall fall downe: but my mercie shall not depart fro thee, neither shall the covenant of my peace fall away saith the Lord, that hath*
com-

before the King

compassion on thee. This done, then may both King and subiects euē cūrie of vs vtter with ioyfull cheare that which wee read in the Psal: *I will sing the mercies of the Lord for euer.* Thus *Dauid* hauing already sung the mercy of god toward himselfe, he wil sing also the iudgement of god toward his enemies. And to beginne with his grand and capitall enemy King *Saul*: after that he had beene wounded by the archers of the Philistines, fearing least the vncircumcised should haue come & thrust him thorow, & haue mocked him, he took a sword and fell vpon it himselfe: and so a cruell life had a desperate end: And as for *Dauids* chiefe enemies in the Court among *Sauls* fauorites, namely *Chush* and *Doeg*, we read the ruine of them both. For *Chush* trauailed with mischiefe, & brought forth a lye: he made a pit, and digged it & fell into it himselfe, his mischiefe returned vpon his owne head & his crueltie fel vpon his own pate: and after that *Doeg* had for a space boasted himselfe in his wickednes, that being a man of power, he could doe mischiefe, at the lēgth God pluckt him out of his tabernacle, and rooted him out of

Pfal. 18. 40. ticulars, God gaue vnto *Dauid* the necks
42. of his enemies in generall, and he did beat
them as small as the dust before the wind,
and he did tread them flat as the clay in
the streets.

Thus let thine enemies perish O Lord,
& the Kings enemies likewise, but let him
Iud. 5. 31. be as the Sun when hee riseth in his might.
And blessed be God who hath put into
his head to celebrate euerie Tuesday with
publike prayer, and preaching in remem-
brance of Gods mercie towards himselfe,
& Gods iudgement towards his enemies,
by that which was acted at Saint *Ionstone*
vpon the fift of August, in the yeere 1600.

The earle
of Gow-
ries cōspi-
racie.

Now the good that may ensue by the
consideration of the fall of Gods and the
Churches enemies, is of two sorts. First,
God is thereby magnified, as may appeare
Exo. 9. 16. in the person of *Pharaoh*, whom God
appointed for this cause, to shew his po-
wer in him, & to declare his name through
out all the world. And in the destruction
of the Babilonians, the earth was filled
with the knowledge of the glorie of the
Hab. 2. 14. Lord, as the waters couer the Sea. Second-
ly

ly, men, (if they haue grace) may be thereby edified, according to the confession of the faithfull in *Iſai* ſaying: *We o Lord haue waited for thee, in the way of thy iudgements: for ſeeing thy iudgements are in the earth, the inhabitants of the world ſhall learn rightcouſnes.* Iſay. 26. 9

Hitherto *Dauid* hath ſung *mercie and iudgement*, in reſpect of the time paſt by way of praife and thankſgiuing. Now hee proceedeth to ſing the ſame ſong in regard of the time to come, touching the adminiſtration of his kingdome by way of praetiſe, knowing that *the dutie of princes and publicke magiſtrates, is, to be the miniſters of God* Ro. 13. 3
1 Pct. 2. 14 *for the wealith of them that doe well by the exerciſe of godlineſſe and honeſtie, and to take vengeance on them that doe euill committing impietie and iniquitie.* And theſe two *mercie and iudgement*, muſt goe hand in hand, being in aſſociation combined together, leaſt if they were altogether, & vtterly ſeuered, then mercy without iudgement might turne into fooliſh pittie, and iudgement without any temper of mercie might become extreame cruelty.

And firſt to ſpeake of *Mercie*, happie is that prince who hath the wiſdome and

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the will to be mercifull to whom,& when,
Pro 20.28 and where it is expedient. *For such mercie*
Pfal. 85. 10 *and truth preserveth the King; & his throne*
shall be established with mercie. Moreouer
happie is that countrie where mercie and
truth meet together,& so righteousnes and
peace kisse one another:and worldly hap-
py are those subiects to whom the prince
vouchsafeth to shew mercie and louing
kindenes. *For the Kings wrath is like the*
Pro. 16. 14 *roaring of a Lyon, and as messengers of death:*
15. and 19. *but in the light of his countenance is life,*
12. *and his fauour is as a cloud of the latter*
raine, and like the dew vpon the grasse. And
Dauid well knowing how laudable and
honourable it was to be mercifull with dis-
cretion, being established in his kingdome,
2. Sam. 9. he made enquirie if there remained yet a-
3. 3. liue, any of the house of *Saul*, on whom he
might shew the mercie of God (that is,
such mercie as is acceptable to God) for
his old deare friend *Ionathans* sake. And
wee finde it to bee a laudable custome
of Princes at their first entrance into
their kingdomes to shew mercie at their
pleasure in this wise, that I may speake in
the scripture phrase in the Psalmes, by
hearing

before the King.

hearing the mourning of the prisoner, and deliuering the children of death. And in *Isai*, by loosing the bands of wickednesse *Isa. 58. 7.* by taking off the heauie burdens, by letting the oppressed goe free, & by breaking euerie yoke, of former extortions, exacti-
ons, & other grieuous oppresions: O how faire a thing is this mercie in the time of *Ecclef. 35.* anguish & trouble? it is like a cloud of rain *19.* that cometh in the time of drought. Thus can *Dauid* shew *Mercie* when he thinketh it meet, & *Iudgement* also when the matter so requireth it. For he is not ignorant, that the establishment of the Kings throne, is *Pro. 16. 12.* *Iustice*, & iudgement: and the fruit thereof *Isa. 32. 17.* is peace. Yea manifold is the good effect which followeth the executing of Iustice vpon malefactors.

First of all it is profitable to the offenders themselves, for affliction giueth vnderstanding. Foolishnes is bound in the heart of a childe: but the rod of correction shall *Pro. 22. 15* drive it away from him. The rod and correction giue wisdom: the blowes of the wound *Pro. 29. 15* serueth to purge the euill, & the stripes within the bowels of the bellie: that is, sharp punishment which pearceth euen the inward *Pro. 20 30*

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parts, is profitable for the wicked to bring them to a mendment. But on the cōtrarie, *be that spareth the rod spillet the childe*: witnes the example of *Hely* toward his sons *Hophni & Phinehas*. And of *David* toward his son *Adonijah* whom he would not displease from his childhood to say, *why hast thou done so?* & so in the end hee proued a presumptuous traitor, & rank rebell. Secondly, this exemplarie iustice is commodious vnto others that are bystanders and beholders, who may learne to beware by their neighbours harmes, according as *Moses* willet punishment to be inflicted vpon trasgressours of the law that *Israell* may heare and feare.

Whereupon *Salomon* groundeth this exposition of policie or iudiciall proceedings: *Smite a scorner and the foolish will be-mare*: that is to say, the simple and ignorant men learne their dutie when they see the wicked punished. And for this cause did God by *Moses* commaund, that the censers of *Korah* and his complices being 250 in number, who had beene destroyed and consumed by a fire that came out from the Lord, should be taken and beaten

Pro. 13. 24

1. Sam. 2

12 22. 23.

24.

1. Reg. 1. 6

1 Deu. 13. 11

and 17 13

and 21. 21

Pro. 19. 25

before the King

beaten forth into broad plates, for the co-
uering of the Alter, that they might bee Numb. 16
a signe to the children of Israel of Gods 37.38.&c.
iudgements against all mutinous, seditious,
and rebellious persons. Whereas on the o-
ther side. If the incestuous person at Cho-
rinth be not censured by excommunica-
tion, behould, *a little leauen leaueneth the* 1. Cor. 5. 6
whole lump. And by the iudgement of the Eccle. 8. 11
preacher, because sentence against an euill
worke is not executed speedily, therefore
the heart of the children of men, is fully
set in them to doe euill: that is, by way of
abridgement, where iustice is delayed, ther
sin raigneth. Therefore the princely Psal-
mist, promiseth in the last verse of this Psal 101. 8
Psal. betimes to destroy all the wicked of
the land, that he might cut off al the wor-
kers of iniquitie frō the citie of the Lord.

Thirdly, the executing of hainous and
notorious offenders withholdeth the wrath
of God from the publike state of the
Realme by taking euill out of Israel. But
the vnpunishing of *Achan*, (though his Deu. 17 13
crime was vnknowne) was so hurtfull & 22. 22
to the host of Israell, that the hearts of Iosh. 7. 25
the people melted away like water. Nei-

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2. Sam. 21
1. 6. 14.

ther could the great dearth in *Dauids* time
be remoued, nor God fully pacified for
Sauls crueltie, long before committed a-
gainst the Gibeonites, till seauen of *Sauls*
ofspring were hung vp to the Lord in Gi-
beah of *Saul*. In brieft, due execution
done vpon great & grievous malefactors,
is a sacrifice acceptable vnto God, and a
preseruatiue of the state of the Church &
Common wealth. Therefore, *a wise King*
scattereth the wicked, & causeth the wheele

Pro. 10.26 *to turne over them.*

But here must be inserted a caueat against all crueltie in execution of iustice. For by the law of *Moses* euen in seeking of birds nests, it was not lawfull to take the dam with the young. Neither might the bodie of the executed malefactor remaine all night vpon the tree. Beside this, God would not turne to them of *Damascus*, because they had threshed *Gilead* with threshing instruments of yron: neither would he turne to the children of *Ammo*, because they had ript vp the women with child of *Gilead*, that they might enlarge their own border: ther is like to be iudgement merciles to *Pilate*, who would shew

no

before the King.

no mercie: but mingled the blood of some that had offended him, with their owne sacrifices. Yet no meruaile it is that he did so, for though the righteous man regardeth the life of his beast, yet euen the mercies of the wicked are cruell.

Howbeit, though crueltie is alwaies to bee abhorred, yet remissenes in dealing with the aduerlaries of the truth, the practisers and maintayners of a false worship, is likewise to be excluded, because it is most perilous to the Church of God, as appeareth by the history of the Canaanites, who by the conniency of the Israelites being permitted to conuerse with them, and to liue quietly among them, became pricks in their eies, and thornes in their sides. When *Ioash* the King of Israel came downe to visit *Elisba* lying sick vpon his death bed, hee was willed by the prophet to take into his hand the arrow of the Lords deliuerance against *Aram*, and to smite the ground: wherupon hee smote thrise and ceased: But the man of God was angrie with him and said, thou shouldest haue smitten fise or six times, so thou shouldst haue smitten *Aram* till thou

Iam. 2. 133

Luke. 13. 1

Pro. 12. 10

Nom. 33.
55.

2Reg. 13.

14. to the

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hadst

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hadst consumed it, where now thou shalt smite *Aram* but thrise. The meaning is, that *Ioash* deserued iust reproofe & great blame, because he seemed content to haue victorie against the enemies of God, for twise or thrise, and had not a zeale to ouercome them continually, and destroy them vtterly. And surely *Saul* cannot spare *Agag* sauing to his owne hurt. Neither can *Abab* saue the life of *Ben-Hadad*; but with his owne losse. Wherefore King *Asa* did not faile to depose his grandmother *Maachab* from her regencie, because she had made an Idoll in a groue, which Idoll he brake downe, & stamped it, and burnt it at the brooke Kidron.

Consider heere a little with me (beloued) the mishap, (that I say not misery) of diuers princes (keeping me within the limits or bounds of the holy scripture) in this case of shewing mercie, and practising of iudgement. For first of all it falleth out not seldome, that those notorious malefactors deseruing death, whom princes doe pardon in mercy (if not vpon foolish pittie) do afterward most vnthakfully and treacherously seeke to take the Scepter

before the King.

Scepter out of the hand, and to pull the Crowne from the head, and to withdraw life from the bodie of their benefactors, who had graciously forgiven them their crimes, and so consequently given to them their liues, lands, goods, libertie and all. This may be fitly exemplified in *Absalon*, who after that hee was pardoned for the murdering of his brother *Amnon*, & 2 Sam. 15. restored to fauour in Court, rose vp early and stood hard by the entring in of the gate, and reached forth his hand to euerie suiter of account, and by flaunder, flatte-rie, and faire promises, he stole away the harts of the people, and at the length hee brast forth into actuall rebellion against his naturall father. *Ioab* likewise when he 2 Sam. 3. had escaped without punishmēt for stab- 27. bing of *Abner*, he was thereby emboldened to proceede forward to the murdering of *Amasa*, and this done without con- Ibid. 20.9 trolment, he presumed to ayde aspyring 10. *Adonijah* to the preiudice of *Salomon*, who 1 Reg. 1.7 was to succeed in the kingdome by the appointment of his father *Dauid* yet liuing.

Secondly, Princes haue ben somtimes ouerawed by the Peeres of the Realme, or

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, other-

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otherwise for feare of tumult in the state, they durst not either shew kindnes, & giue entertainment to good men whō they loued, or to execute mightie malefactors, as in dutie they shuld haue done. Of the first sort we haue an exāple in *Achish* the king of *Gath*, who confessed that *Dauid* pleased him as an Angell of God, but therewithall he told him that he must be packing out of his company, because the princes of the Philistines did not fauour him. Of the second sort wee haue an example in *Dauid*, who though he spake & did much in detestation of *Ioabs* murdering of *Abner*, yet he durst not put him to death for it, as it may be collected by these words of his: *I am this day weake & newly annointed king: and these men the sonnes of Zeruiah bee too hard for me: the Lord reward the doer of euill according to his wickednes.* But this falleth out well & rightly, that whom *Dauid* spared in pollicie, those *Salomon* executed in iudgement, as rayling *Shimei*, and bloudie *Ioab*.

1. Sam. 29.
6. 9. 10.

2. Sam. 3.
39.

1. Reg. 2. 5
6, 8. 9. 31.
44 45. 46.

Heere let me stand a little vpon *Dauids* promise to sing *Mercy and iudgement*, and consider whether he performed the same alwaies

before the King.

alwaies or not. I will put the case in the example of lame *Mephibosheth* the son of his old and deere friend *Jonathan*, to whom I ^{2. Sam. 9. 1} confesse he did kindly shew mercy for his ^{3. 7.} fathers sake, by restoring vnto him all the fields of his grandfather *Saul*, & licensing him to eate bread at his owne table continually : but when hee came to the point of iudgement, I finde him defectiue. For when *David* fled before the face of *Absalon*, *Ziba* the seruant of *Mephibosheth* mee- ^{2. Sam. 16.} teth him with a large present of his ma- ^{1. 2. 3. 4.} sters goods, and presenting the same vnto him, he frameth sycophantly a most false accusation of treason against his master, as though he had said, this day shall the house of Israell restore me the kingdome of my father. Whervpon rashly without leauing the one care for the defendāt, he gaue sentence, condemning the innocent in fauour of the plaintiffe, being a calumniator; saying to *Ziba*, behold thine are all that pertained vnto *Mephibosheth*. And when as *Mephibosheth* afterward met *David* returning victoriously after the ouerthrow of *Absalon*, and fully cleared himselfe of the haynous crime of treason wherewith hee had

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had ben falsly charged, then *David* giueth
2 Sam, 19. sentence in this wise, *thou and Ziba deuide
29. the lands.* Herein *David* did euil in taking
his land frō him, before he knew the cause,
but much worse that knowing the truth,
hee did not restore them. And heere wee
may obserue that in the case of iustice our
Δεξια is more vpright than our *περρις* :
our contemplation is sounder than our
practise. Or to speake to the capacitie of
the meanest hearer, a man may more easily
pen the cause of iustice in his private stu-
die, then rightly practise it in publike vpon
the bench. For in solitarie meditation, a
man may without difficultie abandon all
rashnes, & partiall affection, but in Iudici-
all place abroad, respect of persons, and
other corruptions doe easilie enter into
our minds and harts, by the ministerie of
our eyes and eares.

Now the way to preuent this mischiefe,
is to doe that sincerely, which *David* pro-
miseth heere to doe; namely, *to sing vnto the
Lord*, that is to shew *Mercie*, and practise
Iudgement to the glorie of God, whervnto
all things ought to bee referred, according
to *S. Pauls* direction, *whether ye eate, drink,*

before the King

or whatsoeuer ye doe, doe all to the glorie of *1 Cor. 10*
God. Inſomuch as almes muſt be giuen in *3¹.*

charitie without the ſound of a trumpet; & *Mat. 6. 1.*
prayer muſt be made of deuotion without *to the 7.*

publike oſtentation. And to deſcend from
the generall doctrine to the particular in-
ſtruction which I haue in hand, miſerable
was the caſe of that wretched Iudge, who
did right to the poore widow, not for feare *Luke 18*
of God, or reuerence to man, but onely to *4. 5.*

auoid her clamor & importunity. And no
better was the caſe of the Philiftines in the
booke of the Iudges, who when as the
Timnite gaue his daughter being *Samſons* *Iudg. 25. 2*
wiſe, to another man, they regarded not to *to the 7*

puniſh this vnjuſt and adulterous act: But
when as *Samſon* in reuenge of this wrong,
had with three hundred Foxes turned taile
to taile, hauing firebrands faſtened thereto,
ſet on fire, and burned vp the rickes & the
ſtanding corne with the vineyards and O-
liues of the Philiftins: then they came vp
in troupes and burnt the Timnite and his
daughter with fire. Thus the wicked pu-
niſh not vice for loue of Juſtice, but to bee
reuenged in reſpect of former loſſe, and
for feare of future daunger which elſe
might

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might come vnto them.

Againe, *to thee O Lord will I sing*, that is, howsoever by the chaunting of this dittie of *Mercie and Iudgement*, I shall seeme to howle in the eares of the vngodly, yet my song to thee O Lord shall be thought verie melodious. Wherby we are taught this generall doctrine, that in doing of our dutie in our seuerall vocations, this ought to be our comfort, that our words and works are pleasing vnto God, howsoever they be displeasing to the world of wicked men. So though *Noe* was scorned by the men of his time, for preparing the Arke, and vrging repentance to preuent the perill of the deluge to come: yet is he by the providence of God, *ad perpetuam rei memoriam*, chronicled for a preacher of righteousness. And though *Dauid* for dancing before the Arke, being girded with a linnen Ephod, was by his wife *Michal* despised in her heart: yet was he had in most high reputation by the maids of honour attending vpon *Michal*. Yea *Dauid* will yet be more vile then thus, and he will be low in his owne sight, knowing that all shall bee acceptable in heaven, which is
heere

2. Pet. 2. 5.

2. Sam 6.

14. 16 20.

2 I. 22.

before the King.

heere on earth done before the Lord, that is for no worldly affection, but onely for the zeale which he bare to Gods glory.

Isai and the children which God gaue *Isa. 8. 18.* vnto him, were as signes and wonders in *Wis. 5. 15.* *Israel*: yet their reward was with the Lord.

If *Iohn* come neither eating, nor drinking, they say, he hath a diuell. And if the sonne *Mat. 11. 19.* of man come eating and drinking, they say, beholde a glutton, and a drinker of *Act. 26. 24* Wine, a friend of publicanes and sinners: *25.*

but yet wisdome is iustified of her children. If *Festus* be iudge of *Pauls* speeches, then *Paul* is beside himselfe, much learning doth make him madde. Howbeit, *1. Cor. 4. 9* *13.* *Ibid. ver: 3*

Paul is not madde, O noble *Festus*, but he speaketh the words of truth and sobernes. The Apostles were made a gazing-stock vnto the world, and to the Angels, and to men, they were counted as the filth of the world, and the ofscowring of all things: howbeit they passed verie little to bee iudged of mans iudgement: knowing that they were vnto God the sweet fauour of Christ, in them that are saued, and in them which perish: to the one, the fauour of death vnto death, &

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2 Sam 23.1

to the other the fauour of life vnto life.
Thus the sweet finger of Ifarel promifeth to fing the diuine dittie of *mercie* and *iudgement*, to the Lord of Lords, euen God the father, the sonne and the holy Ghost; to whom three persons and one euerliuing God, bee all honour and glorie both now, and for euermore. Amen.

*And
Merry Judgment*



